

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 12.]

HARTFORD, SATURDAY MORNING, APRIL 4, 1835.

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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MISSIONARY INTELLIGENCE.

From the Am. Bap. Magazine for April.

BURMAH.

THRILLING NEWS FROM AVA.

Our last advices from Ava were dated Feb.
16, 1834. The two letters which follow, bring
intelligence down to April 14, 1834. They
call for our most devout gratitude to God.

Mr. Kincaid to Dr. Bolles.

Ava, April 14, 1834.

Rev. and very dear Sir,—

In February, I sent off a letter and a few
extracts from my Journal, up to the first of that
month. On the 31st of March, I had the pleas-
ure of receiving your kind letter dated Sept. 17,
1833. One year and eight days have now
passed since we left Rangoon; and, in a re-
view of the past, I feel that we have reason to
rejoice in the good providence of God, in all
our labours and all our journeyings. I have
sent you a continued series of journals and let-
ters, from which you will learn every particu-
lar worthy of notice.

Arrangement before the High Court.

Some of the ministers of government have
appeared very unfriendly, from the first, and
the Mea-wa-dee Woongee has showed himself
particularly hostile. For ten times he has for-
bid me preaching the gospel and giving books.
Last October, he placed a man over me as a
spy. The subject has been taken up in the
Hil-wood-dau, but it was not till the 22d of March,
that a message came, directing an immediate
appearance before the high court of the Em-
pire. The Mea-wa-dee Woongee conducted
the business alone. He requested brother Cut-
ter and myself to sit down near him. We did.
He then inquired sternly, "Why have you come to
the royal city?" I replied, "To diffuse abroad
the knowledge of the eternal God."

Woongee. Dare you say the religion of the
king, his princes, his nobles, and his people, is
false?

"No, my Lord, I do not say so; but in my
own country, and in all the world, before the
knowledge of the living God appeared, the peo-
ple worshipped idols, and the command of God
is, to go into all the world, and preach this re-
ligion."

Woongee. Stop, it is not proper to say much.
It is the wish of the king, his ministers, and
myself, that you should preach no more.

"If you send us away, the whole world will
ridicule you. Why, my lord, are you afraid
of two men?"

Woongee. We do not wish you to remain
here; you may go to Rangoon.

"Are there no other towns where we can
go?"

Woongee. Rangoon is a good place; go
there.

Much conversation took place about our dis-
ciples, our books, and various subjects con-
nected with the propagation of religion. In my
conversation, which lasted some time, I used
respectful but firm language. I told him we
had no political motive, no connection with any
earthly power; that our only object was to
teach the people the law of God. I observed,
"Under all civilized governments, teachers of
religion are allowed to preach the divine law." Towards the close, he used less haughty lan-
guage than in the beginning, but utterly re-
fused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted,
and the door soon to be closed against all fu-
ture efforts. Alas, how mysterious are the
ways of God! A few souls are gathered into
the fold of God, and many others appear to be
near the kingdom. Must we leave them for-
ever? With feelings which brother feels for
brother when about to be separated forever, we
returned to our home. On account of having
so many encounters with this nobleman before,
I hoped that darkness would only continue for
a night, and that light would shine out of dark-
ness.

We resolved to continue in our various la-
bours until a written order, compelling us to
leave Ava, should be put into our hands. A few
days after, Maj. Burney, the English resident
at the court, having an opportunity, inquired of
the Woongees, "Why do you wish to send them
away?" They replied, "We do not intend to
send them away; but we do not wish to have
our religion subverted, neither do we wish them
to live in the midst of the city, as they now do."

By permission of the government, we have
rented a house, standing on the spot where Dr.
Judson lived for one year. Thus, the storm is
past; blessed be the name of God, our pros-
pects are encouraging.

Account of Baptisms in Ava.

I will now mention the names and dates of
disciples baptized in Ava. Oct. 13, Ma Nwa
Oo, the wife of Ko Tha, an old Rangoon dis-
ciple. She is about 36 years old. Mounk Kai,
a native of Ava, about 40 years old, was bap-
tized Oct. 20. He is every way a superior man;
and amidst alarms, has been a bold and faithful
disciple. Jan. 20, Mounk Shwa-ra was bap-
tized. He is a native of Ava, 25 years old. He
appears well. On the same day, a country-
born nearly 30 years old, was baptized. April
6, Ko Gwa and his wife were baptized. He is
about 60, and his wife, Mah Dike, nearly 50.
They are natives of Ava, are quite polished in
manners, and appear to be devoted Christians.
April 13.—A government writer, Mounk
Shway Nee, was baptized. He is about 40
years old, and a man of first rate talents. The
last three mentioned disciples have been inquir-
ers the last six or seven months. We feel en-
couraged by this addition to our little stock of
believers. Inquiry is spreading in every direc-
tion, and I often feel that no earthly power will
be permitted to arrest its progress.

Prayer for Missionaries.

We know you feel for us, and by your
prayers and courage, will help us on in this
work. Bro. and sister Cutter have been ill
much of the time since their arrival. We are
pleased with them, and hope they may be con-
tinued a blessing to this infant mission. Mrs.
Kincaid and Mrs. Cutter have a little school of
three girls and five boys. These have made
such proficiency, that others have been offer-
ed, and the school will probably increase be-
fore long. Would not some Christian friends
forward a box or two for the use of schools in
Ava? I have mentioned the subject before.—
Bro. Cutter writes by this opportunity, and it
is therefore less necessary that I should be lengthy.
My time is much taken up for a few days in di-
recting the workmen, who are fitting up our
house. Yesterday, I had an interesting as-
sembly of 27, who listened to the word of
life.

I feel quite at home now in preaching in the
Burmese language. Excuse the hasty manner
in which I have written. With much love to
yourself and all our dear Christian friends, I
subscribe myself,

Affectionately yours,

Rev. Dr. Bolles. E. KINCAID.

MR. CUTTER TO DR. BOLLES.

Ava, April 13, 1834.

Rev. and dear Sir,—

Soon after the date of my last letter to you
I was attacked with fever and bowel complaint,
and did not recover my usual strength for about
six weeks; consequently, no printing has been
done since then. Two small forms of the *Ship
of Grace* are finished, and with my present
quantity of type, it will require two or three
more forms to finish the tracts. I very much
regret I could not have completed at least one
tract ere this; but the circumstances which
prevented, were quite beyond my control.

Severe trial of faith.

On the morning of the 22d ult. we were sum-
moned to appear immediately at the Hil-wood-
dau, (high court of the Empire,) which we
promptly obeyed. On arriving, we found the
ministers convened, busily conversing together,
apparently not having any particular business
before them; and in a few minutes they simul-
taneously rose, and began to disperse. Mr.
Kincaid inquired for the Mea-wa-dee Woon-
gee, the officer who had sent the summons. We
found he had not yet arrived, and were told to
stop till he came, which was in a few minutes.

[For the particulars of this interview, see the
preceding letter of Mr. Kincaid. On being
absolutely forbidden to remain at Ava, Mr.
Cutter remarks:—]

We returned home with sorrowful and heavy
hearts, endeavoring to conjecture what might
be the cause of this unexpected event. No
one could assign any probable reason why it
was done, and we could not but feel that God
had caused it, for the trial of our faith, and to
teach us that all our confidence must be in Him,
and all our help come from Him. But notwith-
standing all around was darkness and gloom,
we still cherished a faint hope, that God would
interpose at this critical period, and rescue this
infant mission. To Him we looked and pray-
ed; and the event has proved that we did not
look and pray in vain. We soon told Mr.
Lane, (an English merchant, who had resided
in Ava for about 7 years, and very intimate
with the Burman Government,) what had oc-
curred, and he told us the order was positive,
and could not be evaded. We learned, that the
subject had been discussed in the Hil-wood-
dau the day before, and the above mentioned
Woon-gee was appointed to deliver the mes-
sage. We also informed Major Burney, the
English Resident, who very kindly mentioned
the subject to the ministers, on the 25th, telling
them they had authorized him to say we might
remain, and now they had violated their pro-
mise. He at the same time told them we were
Americans, and he had no interest in our affairs,
any farther than friendship was concerned.
They were apparently somewhat ashamed, at
having so soon violated their word to Major
Burney, and he improved the moment, by in-
quiring if there was any objection to our re-
maining here, provided we removed to the river
side. Several replied there was no objection,
but one or two said, let them go down to Ran-

goon. However they agreed that we might
remain outside of the gates of the city. You
may be assured it was with feelings of grate-
tude to God, that we received this information;
we could plainly see his hand in bringing it
about.

Present Location.

We immediately rented the only house that
could be procured on the river side, suitable for
staying in, for 50 ficals per month, besides the
expense of necessary repairs. It is much
more than we should have been willing to have
given for such a house, under any other cir-
cumstances. It is situated on the very spot
once occupied by Mr. and Mrs. Judson.

There is no room where I can put the press,
but there is vacant ground enough to put up a
small room for it, if it is thought best, after
waiting a little longer. We moved into the
said house on the 9th inst. Two officers, 2nd
in rank in the empire, with a royal Secretary,
called and spent half an hour, a day or two
since, and made many inquiries about geogra-
phy, &c., and appeared disposed to be sociable
and friendly.

Baptism of Ko Gwa and his wife.

Amidst many discouraging circumstances,
we have cause for encouragement and rejoic-
ing. Last Lord's day, brother Kincaid bap-
tized an elderly man and his wife in the Irra-
waddy. The spot was somewhat retired, in
front of an old pagoda, and under a high bank;
and the hour, just as the sun was setting. Ev-
ery thing around was quiet, while our little
Christian band knelt on the shore, and brother
Kincaid led in prayer, and administered the sa-
cred ordinance. All appeared solemn, and the
scene was deeply interesting, particularly at
this period. The man is about 60 years old,
and, under the former king's reign, held an
office of some importance. Both he and his
wife appear to possess sound sense, and a good
degree of piety. It is now nearly two months
since they profess to have believed. He is
now a bold advocate for the cause of Christ,
and preaches and exhorts his friends and nei-
ghbors daily. As he is a person of high stand-
ing, many come to his house and listen to him
with attention and respect. Although called at
the eleventh hour, may the Lord make him abun-
dantly useful in advancing His cause in Bur-
mah. His name is Ko Gwa, and that of his
wife, Mah Dyke.

Baptism of Mounk Shway Nee.

To-day has also been one of deep interest.
This morning, a Government visitor, who has
received a title from the king, and who has al-
ways accompanied Ko Gwa in his visits to the
mission house, came forward and requested
baptism; and after examination, was unani-
mously received. The ordinance was adminis-
tered this evening by Dr. Kincaid, at the same
hour and place as before. His name is Mounk
Shway Nee, about 45 years of age. He ap-
pears to possess a superior mind, and an amia-
ble disposition, and we have sanguine hopes
that he will make an invaluable assistant in the
missionary work.

O pray for us, that we may have all necessa-
ry prudence, and more grace, and much of that
wisdom which is profitable to direct.

With kind regards to the several members of
the Board, I remain

Yours respectfully,

O. T. CUTTER.

P. S. The king is said to be insane, and it is
feared he will not recover.

LIBERIA.

DR. SKINNER TO DR. BOLLES.

Monrovia, W. Africa, Dec. 6, 1834.

Dear Sir,—

I embrace an opportunity that presents, by
the Brig Patriot, of Salem, to forward a few
lines to you. Since my last, a Baptist church
has been constituted at Millsburgh; it was done
on the last Saturday in October. We had a
pleasant season. I preached on the occasion,
from Eph. ii. 20, though at the time laboring
under my first attack of the fever. We have
reason to believe God blessed our meeting.
Several were convicted of sin, before the con-
clusion, which was on Sunday evening; and
have since obtained hope; these, I am informed,
have been baptized. On Saturday, Nov. 1st, I
assisted in the ordination of brother Teague.
He is a man of good talents, and good English
education. He has a wife, but no children.
He is now engaged in trade—of all employ-
ments the worst for a minister in this colony.
I have conversed with him, and find that he
would be willing to relinquish every thing else
for the ministry, and would with pleasure en-
gage in the missionary work. His piety, abili-
ties, acquaintance with the country, and thorough
acclimation, convince me that he would be a
profitable man to employ in this work.

Two of the six that came out with me to la-
bor for the good of this place, have closed their
labors by death. Israel W. Searl, a graduate
of Amherst College in your state, from South
Hampton, and Dr. Charles H. Webb. The
first died on the 15th of Oct. and the last on the
17th of the same. The remainder, through di-
vine goodness, are yet spared. I have been
here more than four months, and it is agreed
by all, that I have been able to do more busi-
ness of every kind, taken together, than any
other has done in the same length of time. I
have had three attacks of the fever in the time,
the last just closed and very mild.

I still rejoice in that Providence which has

directed me to these shores. Hundreds are
visiting this country every year, in the ordinary
commercial pursuits, and hundreds more en-
gaged in the horrid traffic of slavery: they will
risk disease and death for the sake of money,
and shall the heralds of the cross be less cour-
ageous? Shall he who pursues the fleeting
vanities of time, venture more than he whose
object is a crown of righteousness? Shall he
who comes here to drag his fellow men to per-
petual bondage, in violation of the divine law,
and who in this enlightened age can have no
gospel hope, and whose very traffic is calling
loud upon the insulted Majesty of heaven, for
immediate vengeance, venture where he who
has a commission from his Saviour, to go into
all the world and preach the gospel, dare not
go, though supported by the promise, "Lo, I
am with you always," and the well-founded be-
lief, that to die is gain; and whose Redeemer
hath said, he that will save his life, shall lose
it? Danger is in disobedience, not in obedi-
ence. Every part of the Lord's vineyard must
and will be occupied. The Christian doing his
duty is always safe; and as safe in one situ-
ation as another. They all have the same as-
surance, that all things work together for their
good. And my soul says, It is enough, come
life or death. Could I see the gospel take root
here amongst the natives as in India, I could
say with Simon, "Now lettest thou thy ser-
vant depart in peace, for mine eyes have seen
thy salvation."

My dear Sir, I do hope that this mission will
not be given up by the Baptist Board. I believe
that Edina, at Ground Bassa, is as healthy as
any place on the sea shore within the tropics,
and the danger of acclimation there would be
small, compared with this place. The exten-
siveness of the Bassa language would be an-
other reason for preferring that place as a mis-
sionary establishment. A field might also be
occupied at Aura, which bears the reputation
of being the healthiest place in Western Africa.
I have had an interview with the governor
of the Danish settlement in that place, and have
had his assurance of the most friendly aid of
such an enterprise. A missionary, to do any
good amongst the natives, must not be a trader,
nor get any part of his living by traffic. He
must devote himself to the work of instruction
alone, without any other employment. Brother
John Lewis has been chosen pastor of the first
church here. I think his appointment will fa-
vor my object of forming a church in each
village.

May God influence our brethren in America
to do all that duty requires in the cause of mis-
sions, at home and abroad, and may benighted
Africa fall within the sphere of their benevolent
operations. Should my life be spared, I will
give to the Board, for the establishment of a
mission any where in Western Africa, fifty dol-
lars a year, for the three years for which I am
engaged to the Colonization Society. Give me
the earliest intelligence of what the Board will
do, and rest assured that no effort shall be want-
ing on my part, to aid them, to the extent of my
power, in this important work.

Yours in the faith and fellowship of the gos-
pel,

EZEKIEL SKINNER.

From the Pioneer.

MORMONISM.

This imposture had its origin in Ontario
county, New York, in 1830. The ostensible
projector was an idle, worthless fellow, by name
of Joseph Smith—the real inventors of the de-
lusion, have had adroitness enough to "keep
dark" as yet. Smith pretended that he had
found some golden or brass plates, like the
leaves of a book, hid in a box in the earth, to
which he was directed by an Angel, in 1827,—
that the writing on them was in the "Reform-
ed Egyptian language,"—that he was inspired
to interpret the writing, or engraving, by put-
ting a plate in his hat, and putting two smooth
flat stones, which he found in the box, in the
hat, and putting his face therein—that he could
not write, but as he translated, one Oliver
Cowdrey wrote it down. The next step was to
operate upon a superstitious and credulous far-
mer, by name of Martin Harris, and induce him
to sell his farm, worth it is said, three thousand
dollars, to raise funds to print the Book!

Harris was a professor of religion, and be-
lieved much in dreams, and supernatural com-
munications—and was easily persuaded to be-
lieve Smith's story about the plates and the An-
gel. To confirm his faith, and get his money,
they pretended to show him some of the plates,
and got him and several other persons by name
of Whitmer, and Smith's relations, to certify to
the plates. The probability is that Smith, who
had been a book-peddler, and was frequently
about printing establishments, had procured
some old copper plates for engravings, which
he showed for his golden plates.

It is pretended that the "Book of Mormon,"
was translated by Joe Smith from these plates.
Of the falsehood of this, the book itself con-
tains the most unquestionable evidence. On
the truth or falsity of Smith's pretended inspi-
ration and of the character of this "Book of
Mormon," rests the whole scheme. If the
Book in general is a fable—with the extrava-
gant stories, then Joe Smith, Junior, is a base
impostor—a worthless fellow, and all his fol-
lowers are most wretchedly deceived and delu-
ded.

I have not space, nor is it necessary, to give
any thing like a regular account of its contents.
Its composition is the work of three kinds of au-

thors,—each peculiarly and distinctly marked.

1. It contains many extracts, and some imes
whole chapters from our common bible, both
the old and new testaments, word for word as it
is in our common translation. But it is scrip-
ture perverted, because it is mixed up with the
most extravagant and monstrous fictions—and
low, vulgar, cant expressions.

2. A series of extravagant and romantic his-
tories about two sorts of people, that at two re-
mote periods of time, are supposed to have
crossed the Atlantic Ocean, and lived on this
continent.

One class came here shortly after the confu-
sion of tongues at Babel, lived here for many
generations, became very warlike, and fought
till at last every man, woman and child was
killed off!! The Kilkenny cats only fought till
nothing was left but the tips of their tails, but
the "Jaredites," unmerciful wretches, fought up
tails and all!

But this is not more extravagant than the
manner in which this race first came to the
American continent. They built eight small
barges both air and water tight, had the identi-
cal stones, which Joe Smith now uses to trans-
late by, for lights, and partly by skimming the
surface, and partly by diving like ducks, they
crossed the ocean, with their families, flocks,
herds, fowls, and "all manner of provisions,"
in 344 days!

The second race of men migrated here about
six hundred years before the birth of Christ,
from Jerusalem, and became the ancestors of
the present race of Indians. They were of the
tribe of Joseph, and constituted the *Mormons*.

The extravagant fictions of this portion of the
story, outdo the Arabian Night's Entertainment,
or the stories of Sinbad the Sailor.

They might pass for wild romances, howev-
er, were it not for the blasphemous assertion
that Jesus Christ, after ascending to heaven
from Mount Olivet, descended again on this
continent, chose here twelve apostles, organi-
zed a church, and stayed some time on earth
again.

The family of Lehi, who first came over, had
a quarrel, and became divided into two parties—
under the name of *Lamanites* and *Nephites*.
The Lamanites became corrupt and idolatrous—
the Nephites, though descending from Joseph
as the tale supposes, had their *High Priests*,
common priests, temple service and
Jewish religion, with baptism and many Chris-
tian usages long before Christ was born. Three
or four hundred years after Christ, the Nephites
and Lamanites were engaged in the most ex-
terminating wars—more were slain in battle
than ever were slain in all the wars of Alex-
ander, Caesar, and Napoleon, until all the Ne-
phites were slain except Moroni, the "last of
the *Mormons*," who buried the plates for the
special purpose of having Joseph Smith find
them!

The Book of Mormon pretends to have been
written during a space of 1030 years, by 13
different authors, the last of which, Moroni,
gives the story of the "Jaredites," who came
over in the little barges, under the ocean, be-
fore the days of Abraham.

TRUE ORIGIN OF THESE WRITINGS.

About 20 years since, a singular, eccentric
gentleman by the name of Spalding, in the north
eastern part of Ohio, was engaged in writing a
series of romances, the prolific fruits of his own
fertile imagination, about the early settlement
of America. He was a man of some talent, of
much eccentricity of character, and in poor cir-
cumstances. He went to Pittsburgh to get his
book printed, but soon died, and the manu-
scripts were supposed to be mislaid or lost.—
From a number of circumstances it appears
now evident that Joseph Smith, Jun. got posses-
sion of them, and hence the legends in the
Book of Mormon! Smith had the cunning with
others to turn the whole to a religious account,
impose upon the credulous, superstitious and
visionary, and became the prophet and leader
of a new sect.

Hence, 3d, the preface, conclusion, and occa-
sionally a few sentences interspersed through it
are the genuine writings of the Impostor Smith
and his coadjutors.

As a religious system, *Mormonism* is FALSE,
most impiously and ridiculously FALSE!

REASONS.

1. The Book of Mormon represents the de-
scendants of Joseph in the family of Lehi, as
instituting a priesthood, and *high-priests*, on the
continent of America, whereas God expressly
forbid any stranger, or the person of another
tribe than Levi, and any family but that of Aa-
ron, from administering the priestly office in Is-
rael on penalty of death! See Numbers 3: 10
—16: 40—Deut. 21: 5. Paul affirms the
same in Heb. 7: 13, 14.

2. This impious book makes God violate his
covenant engagements with Abraham and his
posterity, concerning the land of Canaan, and
of the law of the Jews, by separating the fam-
ily of Lehi from the rest, and sending them
across the ocean to a strange land;—whereas
according to Deut. 29: 21, this separation was
to accommodate all the curses of that law upon
such a family.

3. It represents the temple service continu-
ing in this land, contrary to every precept of
the Divine law to the Jews in the bible.

4. The book states that Christ was born in
Jerusalem, (p. 240,) whereas every child that
has read the testament, knows that Christ was
born in Bethlehem.

5. The Mormon prophets 2400 years ago,
(according to Mormonism,) heard the saying of

a Pagan, who lived 634 years after, "The God of nature suffers"—they quoted from Shakespeare, "The silent grave from whence no traveller returns,"—and many other like expressions. "Had ought"—"light lit up in the soul,"—"I who ye call your king"—and fifty other expressions peculiar to illiterate yankees, were in use by them.

6. The name of "Jesus Christ," was declared to Nephi, 545 years before it was announced to Mary, and she, in true Roman phraseology, is called "the mother of God." Baptism was discussed, performed, and all controversies settled, hundreds of years before John came as the precursor of Christ. The great questions of the trinity, regeneration, atonement, original sin, transubstantiation, penance, and the lesser ones of freemasonry, republican government, steamboats and mariner's compass were all known, discussed, and decided, either by Angels, the prophets, or Jesus Christ himself, in that early period.

7. Christ is represented as having descended and spent some time on the western continent, after having ascended to heaven from Mount Olivet in Judea! This fabulous Mormon story, to say nothing of its impious character, is in opposition to the declarations of God, in the New Testament, and places Mormonism in direct hostility with the word of God. See the following scriptures. Mark 16: 19—John chapter 14: verses 2, 3, 19—chapter 16: verses 7, 10, 17, 28—chapter 17: verses 4, 11, and 24, Acts 3: 20, 21. (This passage alone overthrows the whole Mormon scheme.) See also Heb. 1: 3, 5; chapter 4: 14: chapter 6: 20, also chapter 9: verses 27 and 28. In this last passage it is affirmed that Christ will come at the day of Judgment, "the SECOND time;" whereas Mormonism affirms that he appeared the second time on the continent of America, and that he will soon come the third time to the Mormons.

The above are but a few of the many internal evidences that Mormonism furnishes of its own base and worthless imposture.

THEIR GOVERNMENT.

Is one of the most ingenious pieces of despotism ever erected over the human conscience. Joseph Smith, Junior, is the great prophet, only qualified to give written revelations. This blasphemous impostor, is said "to have the keys of the kingdom of heaven." He can see all the multitudes of the angels, and knows what they are about, claims the power Jesus Christ had on earth—he can discern spirits, (that is, tell the thoughts of his followers,) "so as to judge who is worthy to remain in the church." Under him they have high-priests, priests, bishops, elders, teachers, and deacons. To these, in order, the people must be entirely subservient.—All this you will find in the "Morning and Evening Star," vol. 1. their monthly paper, pretend- edly given by inspiration by Joe Smith. It is one of the most ingenious schemes to obtain and hold complete despotism over the bodies, souls, consciences, feelings, children, and property of their disciples, the wit of man and the ingenuity of the Devil ever invented. No private member can sell his property to any individual, not even to a Mormon, and if turned out of Society, cannot take his property. Doubtless the Mormon preachers will find it convenient to deny all this, which will afford another instance of their deception.

It is blasphemously called "Revelations," and taken from an "Extract of the laws for the government of the church of Christ," in the "Star" for July, 1832, and in other numbers of the same paper.

Parents are required to have their children baptized for the remission of their sins at eight years old, and receive the "laying on of hands," for the gift of the Holy Ghost.

READER.—If you wish to become a Mormon, you must believe the following things, amongst many absurdities.

1. All the foolish, ridiculous, impious stories and sayings in the Book of Mormon.

2. That no gospel church existed on earth from the year 420 to 1830, when Joe Smith and his coadjutors organized the Mormon Society in Manchester, N. Y., notwithstanding the pledge of Christ that the gates of hell should not prevail against his church.

3. That Joseph Smith, Junior, a strolling vagabond, is the Great prophet of God, and found and translated the golden plates of the Book of Mormon, though he cannot show now a single plate—that this book was in the language of the "Reformed Egyptian," though no such language ever existed—and that its fables are all verities.

4. If you have been previously a professor of religion, you must be prepared to renounce all that religion—that you have always been deluded, and that there is no true light but what comes through Joe Smith.

To conclude—Mormonism adds another to the thousand lamentable proofs of the obliquity and perverseness of the human mind—of the deceptions of the EVIL ONE, and of the delusions of impostors.

Its existence amongst us, warns us of the folly of remaining ignorant of the "sure word of prophecy," and pleads in a most impressive manner for the children and youth of our land to be well instructed in the living oracles of God, that they may be prepared to reject the "filthy dreams" of superstition and imposture.

Bibles.—Sufficient bibles may be seen at the London depository, that if placed one against another, as brickslayers construct a wall, they would reach the distance of 1220 miles, and two of the largest ships in the British navy would not be sufficient to bear up the weight of Bibles now ready for distribution: 59 tons had been shipped off to Antigua and Jamaica, and that every negro should possess a copy, it was requisite to ship 100 tons more. Van Diemen's Land has contributed £3,000 to the funds of the Bible Society. This contrasts finely with the period of the reign of Edward the Sixth, when the bible was so scarce that a countryman gave a load of hay for one leaf of the epistle of St. James.

INTERESTING ANECDOTE.—A lady in Bristol, England, deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed much wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible, sir?" "Yes," "What would induce you to part with it?" "I would not part with it on any consideration," "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman, however, concealed his feelings, and simply asked with an air of indifference, "What do you think I ought to give?" Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, sir, however small." He then went to his bureau, took a bag of guineas, and began very deliberately to count them—one, two, three, four, and so on. After he had proceeded some time in this way, the lady presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes," he replied, and proceeded till he had counted seventy-three guineas. "There, madam," said he, "there is one guinea for every year that I have lived: take that for the Bible Society."—N. Y. Obs.

SOUTHERN CHIVALRY AROUSED.—The liberation of a cargo of slaves owned by a slave dealer in the District of Columbia, by the authorities of Bermuda, has created much excitement in South Carolina. Public meetings it is said have been held there, and the transaction pronounced "Piracy under cover of the law." The Charleston papers call it "an insult to the flag of the United States," and express a hope that prompt measures will be taken by our government to redress the wrongs. A few weeks ago, when petitions were before Congress praying for the abolition of slavery in the District of Columbia, the southern members contended that the "general government had no right to interfere in these matters." Now they ask that same "general government" to redress their wrongs. This is not quite as consistent as it might be.—Sun.

REVIVAL IN PITTSBURGH.

Extract of a letter from Rev. Joshua Bradley, dated Pittsburgh, 14th Feb. 1835, to his friend in Illinois.

"God has appeared in his glory in building up Zion in this city, and its suburbs. From information obtained from different denominations, and my own observation of the multitudes that have become serious since the 1st of September, I think that not far from five hundred have been brought out of darkness into marvelous light, and the work is now spreading."

A happy union has taken place between the first and third Baptist churches in this city. Difficulties which originated more than three years since, and which were so great, that these churches, though of the same faith and order, did neither commune together, nor did the ministers associate in their labors for the prosperity of the cause of Jesus. Last Lord's day, both churches communed together. We are now holding a protracted meeting together. O that every church of our denomination, in every city, village, and township around the globe, would immediately take measures to settle all their difficulties, and harmonize in advancing their own and the happiness of mankind. This union must take place, before a world lying in wickedness will be moved and raised up to seek the salvation of God, and be fitted for endless happiness.—Pioneer.

REVIVAL AT WHITESBORO.

MR. EDITOR.—For some time past an encouraging state of things has existed in the Baptist church in Whitesboro. In the early part of the winter, frequent meetings for preaching, prayer, and conference, were held in the different districts of the church. These little meetings were very often attended with lively interest, and were the means of awakening our members to a warmer fellowship for each other, and to more fervent and active zeal in the service of God. In January we held a protracted meeting of thirteen days. At the very commencement of the meeting, the "spirit of grace and of supplication" seemed to be poured out upon Zion. Under the faithful and pungent preaching of the gospel, sinners were very soon led to "look on Him whom they had pierced, and mourn." Open and public confessions of sin were made by almost every one who manifested any desire to be saved. Thus confessing and renouncing their sins, they found that the Lord would "have mercy upon them, and abundantly pardon." Upon the experience of this pardoning mercy, they uniformly "confessed with their mouth the Lord Jesus, before God and all the people." Those who have obtained hope have been generally clear in their views of the "great salvation," and decided in their attachment to it. They are of different ages, from thirteen to sixty years.—The number of conversions during the meeting, and since, is not known. Thirty have related their experience to the church, and have been baptized. Of these, fourteen are heads of families. A good degree of interest still continues among us, but it needs to be increased a hundredfold.

We are under great obligations to Brn. Brown, Hutchins, and Simmons, for their faith-

ful labors in our protracted meeting. Their "entering in unto it was not in word only, but also in power, and in the Holy Ghost, and in much assurance."

A. L. C.

Whitesboro, March 16, 1835.

WHO WILL GO FOR US?

It will be seen by the subjoined official communication, that a rare opening presents itself to those who have a true Missionary desire for the work of Christianizing the native tribes of our Western forests. It will be seen also that the time for preparation is short. This the Board regret. After June the journey cannot be made by the rivers, which is by far the quickest, most easy, and least expensive, inasmuch as after that season, they will be too low for navigation.

The Baptist Board of Foreign Missions are authorized to appoint five School Teachers to be located within the Indian Territory, west of the Mississippi River, provided they can reach the field of labor by the first of June next—no person therefore need apply, who cannot start on the journey by the first of May. They must be married men, of decided piety, and Missionary feelings, capable of teaching Arithmetic, English Grammar, Geography, Reading, Writing, &c., and of instructing the natives in the ordinary branches of farming.—Spinning and weaving must be carried on in the family, with a view of teaching native females the art. The School Teachers will be allowed to enclose a small farm for their own improvement while they remain in service, and receive from Government a salary. It is not certain that their services will be needed on the ground of this proposal more than three years.

Applications for appointment may be made to the subscriber by members of Baptist Churches, accompanied by testimonials of their qualifications signed by their Pastor and Deacons.

L. BOLLES, Cor. Sec.

Baptist Missionary Rooms,
Boston, March 23, 1835.

FOR THE CHRISTIAN SECRETARY.

CLASS MEETINGS.

MR. EDITOR—

I proposed in my last to speak of the benefits of class meetings to other than young converts. In general terms I would say, that others are exposed to dangers, as well as the newly converted; though perhaps there is not so much danger in their case, as they have learnt something by their experience. Yet there is no time when the Christian does not need counsel and advice. Old Christians have not yet so far escaped from the adversary, that he is unable to worry them. They, too, at this day, are not out of the reach of errors, both in faith and practice: in short, there are many by-paths all along the strait and narrow way, into which the traveller, young or old, is liable to turn. These individuals, then, as well as babes in Christ, may be benefited by the exercises of a class meeting. But more than this, many of the older brethren would be wanted as class leaders; so that instead of sitting down, as is too often the case, and leaving the young and inexperienced soldiers to engage the enemy and bear the brunt of the battle alone, they would be found, every man at his post, with his troop under his training, equipped and in martial order. Thus the talents and energies of many an aged brother would be called into action, which have long been smothered in the dust. And he who perhaps long since concluded that there was nothing more for him to do, but to wait patiently until his change came, would find a field of action open before him. Nothing inspires the soldier like placing him in circumstances of activity, where he can be of more service than in a state of idleness. So nothing inspires the true Christian, like placing him where he can be of service to his divine Master. All his latent energies would be called out, and he would do more good comparatively, in his death, (or at least when he thought he had no more to do, but to die,) than he had done before in all his life.

That instruction of this kind is needed, and can be given better at the class meeting than any where else, no one who is acquainted with the subject, I think, will pretend to deny. There are individuals in our churches, who have no time but evenings that they can call their own. The pastor may call again and again where such an one boards, but he is never there. He is unable to stop and converse even a few minutes with his spiritual teacher after an evening meeting, for if he is not at home at such a moment, he receives the severest censure; while perhaps he is suffering under some trial or temptation, which by a little instruction might be removed, and his soul be set at liberty. What a privilege to such an individual would these meetings be!

There are hundreds of other cases which might be named, but I fear, as this is to many a trite subject, that a long article would not obtain even a careless reading. I therefore forbear to multiply, but will close with the relation of a circumstance which fell under my own observation, showing how much good, under God, was effected by the sagacity of a class leader. It was at a class meeting in F——, Mass., after the class had been opened, and several had spoken of their joys and sorrows, a young man, who, the leader well knew, lived too much in the indulgence of his natural propensities, to enjoy the presence of God, or the comforts of the Holy Ghost, was asked the state of his mind. His reply was as it had been for some time before, that he enjoyed his mind very well, and had a hope that he should get to heaven at last. The leader seemed for a moment lost for a reply, but soon broke silence by singing the following lines from Watts:—

"Mistaken souls, that dream of heaven,
And make their empty boast
Of inward joys, and sins forgiven,
While they are slaves to lust."

It had the desired effect. The young man left the meeting with a broken heart on account

of sin, and especially that he had been crying peace to his soul, while in fact he was any thing but what he ought to be. It led to reformation of life—he became actively engaged in the cause of Christ, and often referred to that meeting with peculiar pleasure, and to the individual who, under God, led him to reflect on his fallen condition. This man was never absent from the class meeting after this, when he could be there.

Instances of this nature might be multiplied to almost any number, but I forbear.

A BAPTIST.

FOR THE SECRETARY.

CLERICAL HONORS.

MR. EDITOR,

As the great anniversaries of the season are approaching at New York and other places, will it be deemed improper to grant a humble layman the privilege through your columns, to suggest to printers, especially printers of religious newspapers, to furnish themselves with ample quantities of large capital D's. They will soon be wanted, if the same course is pursued this year that was pursued at past anniversaries. Notwithstanding we profess to be protestants, it is evident that some things forbidden by the meek and lowly Lamb of God, and which confessedly originated in the Papal establishment in its most corrupt age, are clung to with great tenacity, by those who profess to renounce her poison. For what reason it is so, with men who profess themselves and teach others to fear God and keep his commandments, is more than I can tell; it will be known in "that day when God shall judge the secrets of men according to the gospel." I counted last summer no less than five pairs of capital D's, in the first humble committee that met, and the number increased till I saw in another paper two and twenty pairs of D's connected with men's names, meek and humble all, and all engaged in the humble service of the perishing heathen. It is possible all this is right, for I cannot read a Greek testament, of course the D. D.s may find it in a bible which I cannot read. My English bible forbids such ostentation.

Sir, when I am exhorted to self denial and humility by ministers of Christ, I feel while I hear them, a conviction that they believe what they say, and that I ought to obey; but when their example teaches me that they disregard in an open manner one point of obedience, I know not how many more they may secretly contain; and their teaching loses its hold upon my conscience. I say within, the man of God gratifies himself in obtaining and wearing forbidden titles, why may not I seek and wear titles of honor too? But this is not the worst of it; the war between their teaching and their practice is so palpable, that in view of it, Satan taps my elbow and says—"It is all a cheat, it is all priestcraft—heed them not; for they do not themselves what they teach you to do, and they are Doctors of Divinity and know best what will do. But I turn to my English bible, open it, and begin to read to him the word of the blessed Jesus about these things, and he sneaks away ashamed, owning it is so; though I suppose he could confute me by a Greek bible if it contained any thing different from mine. I have written a great deal more than I intended; but let the printers be ready, for there was a large number of men made D. D. last year, and they will not fail to make their title prominent this season, though the Papists should laugh them in the face for imitating their unholy assumptions.

Yours as ever,

A LAYMAN.

FOR THE SECRETARY.

CHOICE SAYINGS OF HENRY.

BY DELTA.

(Continued.)

246. One man is nobody; nor will poring upon a book in a corner accomplish a man so as reading and studying of men will. Wise and profitable discourse sharpens men's wits; and those that have ever so much knowledge, may by conference, have something added to them.

247. Those that are honest are always safe.

248. Proud and foolish men kindle the fires which wise and good men must extinguish.

249. Vexation sharpens the intellect.

250. The best condition is that which neither implies poverty, nor yet exceeds far from it.

251. A gracious woman when she is married, will be yet more obliging.

252. He that will thrive must ask his wife leave.

253. Those that have a family to take care of, should not love their bed too well in the morning.

254. Divine grace can make great sinners great converts.

255. Solomon looked as great in the pulpit, preaching the vanity of the world, as in his throne of ivory, judging.

FOR THE SECRETARY.

ANECDOTE.—A decrepit old man, much bent with age, was thus accosted by a dandy:—"Father, will you take a dollar for your now?" (meaning his bent body.) "Keep your money, my son, (said the old man,) if you attain to my age, you will have one for nothing."

BERLIN MISSIONARY SOCIETY.—Four Missionaries of the Society for Foreign Missions, recently established at Berlin, in Prussia, who embarked during the last autumn, have arrived at the Cape of Good Hope.—About the time of their arrival, a party, headed by Dr. Smith of Cape Town, under the patronage of an association in London, were ready to start on a tour for exploring the territory situated between the most advanced missionary stations and De la Goa Bay.—At the request of the exploring party these four missionaries accompanied them, with a view of occupying a field of labour in that quarter.—Missionary Herald.

FRENCH MISSION IN SOUTH AFRICA.—Mr. Lomus, a French Missionary, at Motito, near Lattakoo, has prepared a map of an extensive tract of country in the interior of South Africa, which he has explored himself, or respecting which he has obtained accurate information from other explorers.—Missionary Her.

[For the Secretary.]

AARON. Let me detain you one moment, brother Caleb; have you read the article over the signature of "Strebor," on the subject of church music, published in the last Secretary?

Caleb. I have, and must express my astonishment that there is an individual in the community who will thus publicly avow sentiments so directly calculated to overthrow the systematic arrangements adopted by our churches in this department of divine worship.

A. I regret extremely that a difference of opinion should exist between us on a subject of such magnitude, and in its consequences of so much importance to the church of Christ: as it is my deliberate opinion, cannot be controverted on Gospel principles.

C. Well, well, one thing is certain, it is too late in the day to talk of reviving the old fashion mode of singing in our churches; why every member of the congregation who possessed a refined taste would vacate their seats at once. Depend upon it, brother Aaron, I shall ever oppose innovations of this character as calculated to pull down, rather than build up, religious societies.

A. Without occupying time in explaining my views in regard to the duty of Christians to use the means God has placed in their hands to build up the church, and let societies take care of themselves, which is suggested by your closing remarks—I beg leave to propound one question to you; can you as a Christian approve of "arranging the best singers in seats by themselves," and thereby deprive a great portion of your brethren and sisters of the privilege of mingling their voices in songs of praise to the author of their salvation?

C. By no means. Christians, if they have a voice for singing, should exercise it on all proper occasions, and you must be aware that under the present order of things, they have unrestrained liberty to join in and sing with the choir if they are so disposed.

A. True, they have the liberty, but they have not the ability to unite, for the obvious reason that new tunes are introduced almost every week, and of course none are able to sing except those persons connected with the choir.

C. This perhaps is an objection, but would you be willing to forego the pleasure you experience in listening to the harmonious sounds produced by a choir of singers, for the purpose of allowing Christians to engage in these exercises?

A. Yes, I would cheerfully make any sacrifice to accomplish an object so desirable, for I firmly believe that God requires of Christians not only that they should praise his praises, but that they should take the lead in this part of divine worship, and that He will never bless us with an extensive revival of religion until this corroding evil is swept from the church.

C. These are very singular sentiments indeed: why brother Aaron you are full 40 years a behind the age in which we live, and would time permit, I think I could enlighten your mind on this subject, but as I have an appointment, I must go.

A. One word, brother Caleb; how do you like our singing at communion seasons?

C. Very good, very good, but such music would not satisfy every body. Good bye.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 4, 1835.

"Seekest thou great things for thyself, seek thou them not."

The most difficult part of the task assigned us, remains to be done—the application of this divine prohibition to ministers of the gospel; but as such application has been promised, the effort must be attempted.

If the ministers of every denomination, and in every country, were to regard strictly the spirit of this injunction, the effect would be very different in different countries and different communions.

In England, it would unclench the grasp with which the lordly bishops and aspiring clergy hold on to the State. It would put an end to the intrigues, the cabals, the selfish subserviency of clergymen of the low or middle conditions, by which they seek promotion to the high places and lordly livings, with which the thing called "The Church," is invested by the unequal and oppressive laws of the realm. Had the word of God been regarded by the clergy in Ireland, the soil of that ill-fated island would not have been soaked with the heart's blood of the widow Ryan's sons and others, shed to please a monster by the name of Rider, ycleped Arch Deacon, but who would be more appropriately called Arch D-v-l.

Amongst the clergy of the Romish organization, had our text been regarded for ages past, seas of Protestant blood would not have been shed, as it has been; millions of money would not have been extorted from rich and poor, as it has been; numbers untold would not have pined, sighed, groaned, and died, by the infernal Inquisition, as they have done. Had this rule been regarded, titles of dignity forbidden by the God of heaven to his ministers, would never have found their way into the church, let the age have been ever so dark; much less would they be clung to and perpetuated in these days of blazing light.

But why speak of things of other ages and other countries, when the disease which this precious and cheap remedy alone can cure, is every where prevalent in our own country, and amongst all names of Christian ministers? Baptists may say: We have no bishoprics to aspire to, no honors, no titles, no rich and lordly livings. Not so fast, reader; the poor man's cow is as much his all, as the rich man's coach and six. An object, in itself small, may fill the mind of a person disposed to amass many small things, intending, by these means, to arrive at great things at last.

That minister who seeks great things for himself, becomes from that moment a slave, a tool, a subject of perpetual anxiety and discontent. He is a slave to an unholy ambition, (can there be holy ambition?) a slave to individuals or communities, which he knows possess the power to minister to his ruling passion. He is, at the same time, the tool of other self-seeking and ambitious men, who, in pursuit of the same objects under different names, are willing to exchange services with such ministers, for the mutual promotion of the end of each.

This very circumstance renders him a subject of perpetual anxiety. Like a mariner piloting a vessel through a dangerous strait, beset with rocks and whirlpools, and perhaps with a light and variable wind, his eye is forward, looking out for dangers. On either hand the rocks are so near, that an unlucky shear of his bark may be fatal to her progress. He looks back and surveys the difficulties already surmounted, and dreads lest the breeze of popular favor may lull, and the opposing current throw him entirely back upon the starting point. There is another danger which adds to his anxiety, and that is, while he is going ahead, with fair prospects of success, another one,

secretary.]
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SECRETARY.

APRIL 4, 1835.

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carrying more sail than himself, comes up and passes
him to the windward, and thus, for a time, takes the
wind from the sails, deadens his way, and leaves him
at the mercy of the opposing current, or, at least, oc-
casions him loss of time, if not actually jeopardizing
his voyage. Can a minister, thus situated, be free
from torturing anxiety? What innumerable circum-
stances, and probabilities, and consequences are to be
taken into the account, in the choice of subjects, mode
of treatment, and forms of prayer, and manner of wor-
ship? These things are all to be compared, weighed,
decided upon; and his official acts are all done as ex-
periments, the result of which he designs should con-
tribute, in some degree at least, to his own greatness
in one respect or another.

These feelings are peculiar to no particular class of
ministers; they are as likely to be found in one as
another, from him of the village to him of the city—
from the man of no learning, to the man who comes
laden with philosophical lore from the halls of a theo-
logical seminary. And the great objects sought for
are as various as the tastes of different men who seek
them. One burns with intense desire to be called and
known as the first in all combinations, in all appoint-
ments, in all situations of control. Another is equal-
ly ardent to become great by occupying some impor-
tant place; another supposes a great salary makes a
great man, and seeks to obtain it—another supposes
he shall be great, if he can but do something that a
great man has done, and endeavors to imitate him.
Another believes learning necessarily constitutes a
minister great; or it may be to him the source of his
greatest delight, and as such he revels in books. An-
other supposes the maximum of ministerial greatness
consists in public applause, and has no rest when the
blast of the trumpet of fame ceases to ring in the wel-
kin.

A great provocative of this diseased appetite, is the
irreligious custom of religious periodicals, of trumpet-
ing the prayers, sermons, or speeches of ministers on
common or particular occasions. Far better were it
for the gospel were this adulation to cease forever.

The appeal may now be made to the young and the
old; to the high and the low; the novice and the ex-
perienced in the ministry, if when they have ever felt
the rising desire to seek some great things for them-
selves, either in any of the foregoing particulars, or
nameless others, if they did not find themselves fear-
ful of disappointment, and of course unhappy; if they
did not find themselves in bondage; if they did not be-
come discontented with themselves, or their people, or
their location. In treating of this subject, it was not
my object to accuse, or arraign any; but by drawing
the minds of all classes of men to this simple por-
tion of revealed wisdom, to induce serious consideration
upon the ills and mistakes of life, and show them what
a sovereign remedy God prescribes for them all, in a
form that costs nothing, and no effort to obtain, only
to cease to do wrong.

If no man was to seek great things for himself, ev-
ery one would be instantly free, and might soon be
able to do great things to benefit his suffering fellow
men.

If no church sought great things for itself, a vast
many of what are now called wants, would cease to
exist. And were selfish great things abandoned as
objects of pursuit by every church, the surplus wealth
of the whole body of the church would soon find
something like an equilibrium. What had before
been deemed necessary to the imagined greatness of
one church, would go freely to house a houseless
church, to give the gospel to churches which are too
poor to obtain it for themselves; or send it to the hea-
then. More anon.

The Criterion of the true knowledge of Christ: By
Ralph Cudworth, D. D. with a short account of the
Author's Life and Writings. 32 mo. p. 138.—
Boston: Crocker and Brewster. Leavitt, Lord &
Co., New York.

This little book is finely printed, and beautifully
bound. It is a rich treat to a pious mind;—a search-
ing piece of work, the reading of which will leave a
hypocrite conditioned precisely as the poor Samaritan
was, when the thieves left him. At the same time it
will aid in renewing and increasing the strength of a
real child of God. Mr. Henry has done a service to
the cause of piety by preparing and publishing this an-
cient sermon in its present dress.

For sale by Belknap & Hamersley, Hartford.

EXPLANATION.—We last week inserted an article on
the occasion of the alarm of fire on Wednesday eve-
ning preceding, by the explosion of rockets. The re-
marks were made in a style of irony, for the double
purpose of admonishing both, the city authorities for
suffering such work to be done in the midst of the city,
and the maker of the rockets for pursuing the business.
The writer was then ignorant that Mr. Ruggles had
suffered any dangerous injury in his person; all he
had been told was, that his clothing was spoiled, and
his hand considerably burned. Under these impres-
sions the article was penned. Had the writer known
of the fatal wounds inflicted upon the sufferer, not a
word of the notice would have appeared. We feel it
due to the widow and afflicted relatives, with whom
we sincerely condole, to give this explanation of the
article, hoping it may remove any unpleasant sensa-
tions occasioned by it.

TO CORRESPONDENTS.—"T." "E. C. A." and "Be-
noni" will appear in our next.

While we deeply sympathize with the brother whose
loss is the subject of the effusion of "S. W." we trust
we shall be excused for not inserting the article, which,
in our opinion, is wanting in poetic merit.

To those who take the American Baptist Magazine.

One who has been in the habit of preserving and
binding the numbers of the Magazine, having taken
several volumes to be bound, that in the removal of
the binders were lost, and having been unable to com-
plete the volumes, takes this method to ask those who
have taken the Magazine for a few years past, but who
do not bind the volumes, to furnish the numbers
 requisite to enable him to fill up the deficiency. They
may be forwarded to the store of Messrs. Bolles &
Chid. Full price will be given, if requested, and a
great favor be conferred on the

LOSER.

The following are the numbers wanted:—
Vol. 8, 1829—All except January. Vol. 9, 1829—
August, October. Vol. 12, 1832—July.

The Vermont Telegraph contains a lengthy account
of a revival in Orwell. Forty-two had been immer-
sed, 30 of whom (says Mr. Angier,) were buried in 27
minutes. We mention this circumstance of time,
simply to say, that we regret deeply the practice of
hurrying baptisms, and more deeply, if possible, this
publication of it. May it never be repeated.

SIX MONTHS IN A CONVENT.

A copy of this work is received, and explains at
once the boiling, fiery, fiend-like flood poured out after
this witness, by her abusers. Nothing but such dis-
closures as are here made by Miss Reed, would induce
such an overflowing of the gall of Mamre and her
SENTINEL, as are visible in their remarks about Miss
Reed and her book. The whole story bears the marks
of truth; and if American girls are to kneel to a for-
eign minion while he quaffs his wine; if they are to
kneel when he opens his lips; if they are to kiss the
floor at the reprimand of a proud teacher, and then be
insulted by receiving her apple-parings as a desert;—
and all this under the horrid pretence of sanctity, and
the good of the soul, and good education, let the Amer-
icans know what becomes of their daughters, when
once in the clutches of Romanism. We wish four
million copies of the book were in circulation, accom-
panied with the remarks of those whose baseness is
exposed by it. For sale by Beach and Beckwith, in
this city.

A few extracts from the work will be found
below. American fathers and mothers, read.—
American daughters, read the story, how Rebecca T.
Reed was duped by a Popish priest shutting a woman's
eyes, and then blasphemed away affirming that he had
given her sight by a miracle! Say, young ladies of
the east or west, do you want to go to some proud
Ursula, and kiss the floor at her frown, and eat her
apple-parings, for the benefit of your souls, and to
get an education? If you desire it—go to a convent!

EXTRACTS.

"In the summer of 1826, while passing the nunnery
on Mount Benedict, Charlestown, Mass., in company
with my schoolmates, the question was asked by a
young lady, who I think was a Roman Catholic, how
we should like to become nuns. I replied, (after hear-
ing her explanation of their motives for retirement,
&c.) 'I should like it well,' and gave as my principal
reasons, their apparent holy life, my love of seclusion,
&c. The conversation which passed at that time, made
but little impression upon my mind. But soon after,
the 'Religieuse' came from Boston to take possession
of Mount Benedict as their new situation. We were
in school, but had permission to look at them as they
passed. One of the scholars remarked that they were
Roman Catholics, and that our parents disapproved of
their tenets. The young lady who before asked the
question how we should like to become nuns, and whose
name I have forgotten, was affected, even to tears, in
consequence of what passed, and begged them to de-
scend, saying they were saints, God's people, and the
chosen few; that they secluded themselves that they
might follow the Scriptures more perfectly, pray for
the conversion of sinners, and instruct the ignorant in
the principles of religion. This conversation, with the
solemn appearance of the nuns, affected me very sensibly,
owing probably to the peculiar state of my feelings.
The impressions thus made, remained on my mind sev-
eral months; and at the age of thirteen years and four
months, I asked my parents if they were willing I
should become an inmate of the convent. This propo-
sition my parents were inclined to treat as visionary;
but they soon discovered themselves to be in an error.
pp. 49—51.

"While writing this narrative, I often lament my lit-
tle knowledge of history; for had I been more acquaint-
ed with it, I do not think I ever should have united my-
self to an institution of this nature. pp. 51, 52.

"After my mother's decease, while residing with
my father, my sisters being absent, Miss H. came to
our house and begged me to keep her as a domestic
a little while, as she said she had no other resource.
I was very much surprised, and she had a great deal
to say for the purpose of seeing Mr. K., who had
moved away. This was in the fall of 1830. After
consulting with my father, I concluded to let her stay.
She found me in great trouble and grief, in consequence
of the absence of my two younger sisters, whom I very
much loved, and who had gone to reside with my sis-
ters in Boston. After family prayers were over, I
stepped from my room to see if Miss H. had extin-
guished her lamp, when, to my surprise, I found her
kneeling and holding a string of beads. I asked her
what she was doing. She did not speak for some
time. When she did, she said she was saying her
'Hail Marys'; I asked her what the Hail Marys
were, at the same time taking hold of the beads. She
then said, 'I say my prayers on these to the Blessed
Virgin.' My friends will of course excuse my curi-
osity at this time, for I had never before learned their
manner of praying to saints and angels. Before I left
her, she showed me an *Agnus Dei*, which she wore to
preserve herself from the temptations of Satan. I
cannot remember all the conversation which passed
the next day on the subject, but I learned that she had
been acquainted with the Nuns in Boston, and was also
acquainted with the Superior.

The first pleasant day, I asked her to accompany me
to the Superior, which she did, and appeared by her
questions to know my motive. She introduced me to
the Superior in the following manner. We were in-
vited by a Lay Sister to sit, who, after retiring, in a
few moments made her appearance, requesting Miss
H. to see her in another room. Soon after, the Su-
perior came in and embraced me with much seeming
affection, and put the following questions to me: how
long since the death of my mother; whether I
ever attended the Catholic church, or knew any one of
the principles of their religion; what I had heard
respecting them; of their order; my views of it;
what progress I had made in my studies; whether I
had attended much to history; knew any thing of em-
broidery, drawing, or painting, or any other orna-
mental work; whether I had ever assisted in domestic af-
fairs. She inquired in what capacity I desired to en-
ter the institution, whether as a Recluse or a scholar;
whether I had done attending school, &c. I replied that
I did not consider my education complete; that I
wished to go into the school attached to the nunnery
on the same terms as the other pupils, until I had made
sufficient progress to take the veil and become a Re-
cluse; that my father was averse to my becoming a
Nun, but I was of opinion that he would concur with
my Episcopal friends, in not objecting to my becoming
a pupil. In the course of the interview, the Su-
perior conversed much upon the Scriptures, and inti-
mated that I ought to make any sacrifice, if necessary,
to adopt the religion of the cross; repeating the words
of our Saviour, 'He that loveth father or mother
more than me is not worthy of me.' &c. pp. 52—56.

I will here remark, that previous to my joining the
Community, I heard of many miracles wrought by
Catholic Priests. Mrs. G. brought a lady one day in
a chaise to show me her eyes, which were restored by
means of a Priest, Dr. O'F. She, as Mrs. G. stated,
was totally blind, but having faith in miracles, she
kneelt to her confessor, requesting him to heal her.—

* By the term *Religieuse* I mean those who constituted
the Ursuline community.

† By the word *ignorant* is meant what they term heretics.
‡ Catholic Prayer, (translated from the Latin.)—Hail,
Mary! full of grace; our Lord is with thee! Blessed art
thou among women, and blessed is the fruit of thy womb,
Jesus! Holy Mary, mother of God, pray for us, sinners,
now and at the hour of our death. Amen.

§ Lamb of God!—a small piece of wax sewed up in silk in
the form of a heart.

|| Those Nuns who are occupied in domestic affairs.

After touching her eyes with spittle and holy oil, she
immediately "received her sight."

For the next interview with the Superior, I vis-
ited my Protestant friends, the Misses S. when Mr.
R. called and proposed to introduce me to the Bishop.
He accordingly accompanied me to the Bishop's, and
introduced me as the young lady who wished to be-
come acquainted with the tenets of the Church, and
recommended to him by the Honored Mother the Su-
perior, with directions for his ascertaining my voca-
tion as a fit subject for a Recluse. The Bishop asked
me if I knew the meaning of the word "Nun?" how
I had thought of becoming a Nun; my opinion
and the opinion of my friends, in regard to Catholicity.
And as my feelings were easily wrought upon,
more particularly at this time, questions were put to
me, which more mature deliberation leads me to think
were put under the impression that I was very igno-
rant, and which were very unpleasant for me to an-
swer. He even went so far as to judge my secret
thoughts, saying he knew what was then passing in
my mind. I then took my leave, undecided what
course to pursue, and very little satisfied by the con-
versation of the Rt. Rev. Bishop. The Bishop gave di-
rections to Mr. R. to purchase a Catechism of the
Catholic Church in the diocese of Boston, (published
with the approbation of the Rt. Rev. Bishop Fen-
wick,) which I refused to accept.—pp. 57—59.

The ordinance of baptism* was administered to me
by Mr. B., himself and Mrs. P. standing sponsors for
me; my former baptism being considered by the Cath-
olics invalid.—p. 66.

The following are the rules, which were enclosed in
a gilt frame, and suspended in the community; and it
is the duty of every novice to read them at least once a
week:

"1. To rise on the appearance of the superior.
"2. When reprimanded, to kneel at once, and kiss
the floor, until the signal be given to rise.
"3. When speaking of the superior, to say Mr. or
mother; when speaking to her, and to the professed
sisters, to say sister, when speaking to the professed
sisters, to say sister, Miss; and of the professed
Choir, Mrs.; to say our ours, instead of my or
mine.

"4. To say 'Ave Maria' every time we enter the
community.

"5. Before entering any room to give three knocks
on the door, accompanied by some religious ejacula-
tion, and wait until they are answered by three from
within.

"6. Not to lift our eyes while walking in the pas-
sage ways; also, never to touch each other's hands.

"7. To stand, while spoken to by the bishop or su-
perior, and kneel while speaking to them; to speak in
a particular tone.

"8. If necessary to speak to the superior during a
time of silence, approach her kneeling, and speak in
whispers.

"9. Never to leave a room without permission, giv-
ing at the same time our reasons.

"10. To rise on the sound of the bell; every time the
clock strikes, except when the bishop is present, who,
if he wishes, makes the signal.

"The following are the written 'Rules and Penances
of our Holy Father, St. Augustine,' together with those
of St. Ursula, as near as I can recollect. They are
read at the refectory table every week.

"1. To kneel in the presence of the bishop, until his
signal to rise.

"2. To be gratified our appetites, except with his
holiness, the bishop's, or a father confessor's permission.

"3. Never to approach or look out of the window of
the monastery.

"4. To sprinkle our couches every night with holy
water.

"5. Not to make a noise in walking over the mon-
astery.

"6. To wear sandals and hair-cloth; to inflict pun-
ishment upon ourselves with our girdles, in imitation
of a saint.

"7. To sleep on a hard mattress, or couch, with one
coverlet.

"8. To walk with pebbles in our shoes, or walk
kneeling until a wound is produced. Never to touch
any thing without permission.

"9. Never to gratify our curiosity, or exercise our
thoughts on any subject, without our spiritual direct-
or's knowledge and advice. Never to desire food or
wine beyond reason.

"10. Every time, on leaving the community, to take
holy water from the altar of the Blessed Virgin, and
make the sign of the cross.

"11. If a *Religieuse* persist in disobeying the su-
perior, she is to be brought before the bishop of the
diocese, and punished as he shall think proper. Never to
smile, except at recreation, nor even then, contrary to
religious decorum.

"12. Should the honored mother, the superior, de-
tect a *Religieuse* whose mind is occupied with worldly
thoughts, or who is negligent in observing the rules of
the monastery, which are requisite and necessary to
her perseverance and perfection in a religious life, she
should immediately cause her to retire to her cell,
where she could enter into a retreat. pp. 75—80.

I shall now continue my narrative of the remainder
of the first day. At recreation, the Postulant and I
had permission to embrace, in a new form, the *Reli-
gieuse*. After that they congratulated me on my suc-
cess, saying they had ever prayed for me since they
had heard of my vocation. The evening bell for the
Latin office now rang, and we assembled at the choir,
where we performed such ceremonies as I before men-
tioned, until time of retiring. As we were strangers,
the Superior conducted us to the infirmary, where other
Novices were preparing to retire, and before leaving
it, bade us not rise until we had orders. Next morn-
ing being holy day morning, the bell rang at three,
instead of four, as it usually does, for meditation in
the choir. While the *Angelus* was ringing, at five
A. M. Mr. R. called to attend Compline, and before
until half-past six; then Litany to the Saints. After
Litany, the bell rang for Litany in the refectory, every
morning, except Friday; on which day we assembled
for confession to the Superior.

The manner of confession to the Superior is as fol-
lows: the room is first darkened, and one lighted
wax taper placed upon the Superior's throne; and she
is considered as filling the place or station of the
Blessed Virgin. After taking their places in the
greatest silence, the *Religieuses* respond.—
Then the lectures read from a book, called *Rules* for
the Ursuline Order, by Saint Ursula, about complain-
ing of the cold, our clothing, food, &c. &c. They sit
on their feet during the reading, a posture extreme-
ly painful. The reading finished, the Superior whis-
pers to the Sisters to approach her separately, and re-
ports they do; each one in her turn approaches, and re-
presents the following: "Our Mother, we acknowledge
that we have been guilty of breaking the rules of our
Holy Order, by lifting our eyes while walking in the
passage ways; in neglecting to take holy water on
entering the community and choir; failing in respect
to our Superior, and veneration to our Father; failing
in religious decorum, and in respect to our vows;—
poverty and obedience; for which we most humbly
ask pardon of God, penance and forgiveness of you,
our Holy Mother." As each one finishes, the "Holy
Mother" gives her advice and penances, and her bless-
ings; they then kiss her feet, and sometimes make
the cross with their tongues on the floor; then mak-
ing their inclination, they retire to the choir to per-
form the penances.—pp. 80—82.

"After this, the superior thought it necessary for
me to retire to the infirmary and take an emetic, which
I did the next day. The day after this, I had orders to
take medicine, which I was averse to; and on my de-
clining, the infirmary made the sign of the cross a
number of times, and told me it was the superior's or-
ders, and I could not avoid taking a part of it. I re-

* At the time of my baptism, I was sprinkled with oil;
a piece of salt was put in my mouth, the Priest breathing three
times upon me, and touching my eyes, ears and nose with
spittle, speaking Latin all the while. They profess to take
these ceremonies from the Scriptures.

† The infirmarium is one who tends upon the sick. I was
as well as usual when I took the emetic.

mained in the infirmary two days without a fire, and
the weather was very cold. I had then permission to
go to the choir, where I immediately fainted; at which
the superior was angry, and said in a whisper, she had
told me I ought not to have any feelings. pp. 93, 99.

"I attended to my offices as usual, such as preparing
the wine and the water, the choice, host, holy water,
and vestments, &c. One day, however, I had forgot-
ten to attend to this duty at the appointed hour; but
recollecting it, and fearing lest I should offend the su-
perior by reason of negligence, I asked permission to
leave the room, telling a novice that our mother had
given me permission to attend to it. She answered,
'O yes, sister, you can go then.' I went immedi-
ately to the chapel, and was arranging the things for mass,
which was to take place the next day. While busily
employed, I heard the adjoining door open, and the
bishop's voice distinctly. Being conscious that I was
there at the wrong hour, I kept as still as possible, lest
I should be discovered. While in this room, I over-
heard the following conversation between the bishop
and superior. The bishop, after taking snuff in his
usual manner, began by saying, 'Well, well, what
dost thou say? How does she appear?' I heard
distinctly from the superior, in reply, that, 'According
to all appearances, she is either possessed of insens-
ibility or great command.' The bishop then told the
superior that the establishment was in its infancy, and
that it would not do to have such reports go abroad as
these persons would carry; that Agnes must be taken
care of; that they had better send her to Canada, and
that a carriage could cross the line in two or three
days. He added, by way of repetition, that it would
be hard for the protestants to get hold of those things
and make another 'fuss.' He then gave the superior
instructions how to entice me into the carriage, and
then soon both left the room, and I heard no more. pp.
161—163.

"Some days after the conversation which I heard
between the bishop and superior, while behind the al-
tar, I was in the refectory at my work, and heard the
noise of the porters, who were employed in sawing
wood, and I conjectured the gate might be open for
them. I thought it a good opportunity to escape. This
plan formed, and just as I was going, I heard a band
of music playing, as it seemed, in front of the convent. I
heard the young ladies assembling in the parlor, and
the porters left their work, as I supposed, for the noise
of the saws ceased. I felt quite revived, and was more
confident I should be able to escape without detection,
even should it be necessary to get over the fence. I
feigned an errand, and asked permission to leave the
room. I then knocked at the door three times which
led to the lay apartments. A person came to the door
who appeared in great distress. I asked her where
sister Bennett and sister Bernard were. She left me
to find them. I gave the infirmary man to understand
that the superior wished to see her, and I desired her
to go immediately to her room. These gone, I un-
locked and passed out the back door; and as the gate
appeared shut, I climbed upon the slats which confined
the grape-vines to the fence; but they gave way, and
falling to the ground, I sprained my wrist. I then
thought I would try the gate, which I found unfasten-
ed, and as there was no one near it, I ran through, and
hurried to the nearest house. In getting over the fences
between the convent and this house, I fell and hurt
myself badly. On reaching the house, I fell exhausted
on the door-step; but, rising as soon as possible, I
opened the door, and was allowed to enter. I inquired
if Catholics lived there: one answered, 'No.' For
some time I could answer none of their questions, be-
ing so much exhausted." pp. 172—174.

We shall probably give further extracts hereafter.

NINETEENTH ANNIVERSARY.

The nineteenth Anniversary of the American Bible
Society will be held in New York, on the 14th day of
May next, commencing precisely at 10 o'clock, A. M.
Delegates from Auxiliary Societies will meet the
Board of Managers on the day preceding, at 4 o'clock,
P. M. at the Society's House, No. 115 Nassau-street.

Archdeacon Corrie, known as the intimate friend
and fellow-laborer of Henry Martyn, has been appoint-
ed Bishop of Madras. He had the offer of the Bishop-
ric of Bombay, where he would have been an effi-
cient fellow-laborer with our missionaries, but preferred
going to Madras. A Bishop for Bombay is to be
sent out from England.—Missionary Herald.

Drunken Stage Driver.—The following is a state-
ment of the facts connected with the melancholy cir-
cumstance, which resulted in the death of Mr. Bul-
lard, of this city, some days since, as related in the
Concord Freeman of this morning:

"The driver, on taking charge of his team at Gro-
ton, was observed to be not very well capable of man-
aging his team, which was observed by several per-
sons, one of whom remarked on his incapacity to
drive it. It is not pretended that he was drunk at
this time, but laboring under the stupifying effects of
intoxication. After the arrival of the stage at the
stopping place in Littleton, he there took his glass of
grog. Mr. Bullard, a proprietor in this line of stages,
rode on the box with him, and had occasion to rouse
him from sleep, after leaving Groton. Mr. B. was
still on the box with the driver when they left
Littleton; on arriving at the summit of the hill where
the accident happened, the driver was unable to con-
trol his team, four spirited horses, and they ran at
full speed down the hill, coming in contact with Mr.
Powers (who strove in vain to give more room) six-
horse loaded wagon—striking first the fore wheels
then the rigging of the wagon, and then the hind
wheels, which upset the coach; the horses, with the
fore wheels, were providentially disengaged from the
stage, ran a short distance, and then the hind wheels
broke loose and went on for a mile or two. Mr. Bul-
lard, holding on to the railing of the coach as it turned
over, swung round and fell under it upon his side.—
Another passenger upon the box was thrown several
feet beyond the coach, and considerably bruised; the
driver shared a similar fate. After being extricated,
Mr. B. was heard to attribute the misfortune to a drunken
driver; and afterwards added, that he was on the
point of taking the reins himself when the horses
ran. Previous to expiring, Mr. B. communicated to
those in attendance the facts above stated—which we
have gathered from those who have investigated the
matter, and are ready to corroborate this statement."

No rum in the boat.—We are authorized to state
that the steambot King Philip will not hereafter bring
any distilled spirit as freight for any person whatever.
None of that poison has ever been kept at the bar of
the King Philip. She is now fitted up in the best
style—has the best accommodations, an experienced
and attentive commander, and all hands above and be-
low deck, faithful and ready to wait upon passengers.
—Fall River Monitor.

Who says that Wooden Clocks won't go?—A man
residing at Cincinnati has accumulated \$120,000 in
three years, by the peddling of wooden clocks through-
out the southwestern country.

MARRIED.

POETRY.

For the Secretary.

"PRAY WITHOUT CEASING."

When thy skies are clear and brightest,
And thy pathway truly fair,
When thy heart exults the lightest,
Cease not then the work of Prayer.
'Tis the sweetest—blest employment,
Mortals can engage, or know,—
'Tis the holiest—pure enjoyment,
To commune with God below.

When the choicest gifts of heaven
Fall profusely on thy way,
When each earthly good is given,
Cease not then to thank and pray.
Let a sense of thy dependence
On God's providential care,
Make thee give the more attendance
To the pleasing duty, Prayer.

And when clouds and darkness gather
O'er thy prosperous, sunny sky,
Seek the mercy seat—oh! rather
Than to doubt despairingly;
God may grant thee yet a token
Of His mercy, love, and peace,
For His word remains unbroken,—
Pray then, pray, and never cease.

When thy zeal is chill'd by coldness,
When thy love is check'd by care,
Come to God with holy boldness,
Try effectual, fervent prayer;
God has oft his people granted,
(Those who neither doubt nor fear.)
All they've ask'd, and all they've wanted,—
He's a helper always near.

When thy hope of heaven are clearest,
Tarry near the throne of grace,—
'Tis of all retreats the dearest,
'Tis the pilgrim's resting place:—
And should darkest doubts distress thee,
Cast thy burden and thy care
On Jehovah, who will bless thee
In the act of humble prayer.

JUSTITIA.

SOCIAL STATE OF THE ARABS.

The sacred tie of marriage has but a slender hold on the Arabs, and may be dissolved on slight occasions at the pleasure of the husband. This facility of separation relaxes morality, though it reflects no dishonour on the woman or her family. She may be repudiated three or four times, and yet be free from any stain or imputation on her character. It is not uncommon for a Bedouin before attaining the age of forty or forty-five to have had fifty wives. If the woman depart of her own accord she receives nothing, and even forfeits the unpaid portion of her dowry; but if she is turned away without any valid reason or proof of misconduct, she is entitled to a small sum of money, a camel, a goat, a copper boiler and handmill, with some other articles of kitchen furniture. This operates as a check upon the evil, and makes the customs in some degree correct the laws. The form consists of two words, "*Ent taleka!*" (Thou art divorced:); when once pronounced it cannot be revoked; but it does not prevent the man from again marrying the same person, though she may in the interval have had several other husbands. Many instances occur of conjugal fidelity; and a Bedouin has been known in a fit of distraction to commit suicide on seeing his wife give her hand to a second bridegroom.

The law also allows females a kind of divorce. If ill used, or not happy, they may fly for refuge to their father's tent, and their husbands have no right to reclaim them. The extreme jealousy of the Arabs leads them to speak but seldom or indirectly on this subject; and instead of saying "my wife" or "my daughters," they say, "my house," and "those at home." In domestic quarrels the loquacity of the spouse very often triumphs over the just cause of her partner; and rather than see himself overpowered by so contemptible an instrument, and exposed to ridicule in the presence of his neighbours, he pronounces in a moment of irritation the fatal "*Ent taleka!*" which is always applauded by the spectators. These broils are the most frequent cause of divorces, which are perhaps to be ascribed rather to the unruly temper of these wild sons of the desert than to any want of conjugal feeling.

Children are brought up in the most hardy manner. The name is given immediately on their birth, and at the age of six or seven the boys undergo the ceremony of circumcision. This is always celebrated with feasting and rejoicing; and it is generally arranged by those who have families in a camp that the operation shall take place on the same day. On these occasions the boys are dressed in the richest stuffs, set upon fine horses highly adorned, and are carried in public procession with drums beating before them; the men exhibit equestrian feats and warlike evolutions: the common people have sham fights and other buffoneries; while the young women join in the song and dance, taking care by removing their veils to allow their lovers a hasty glance of their beauty as they pass.

Funerals in Arabia are attended with certain peculiar circumstances. Some tribes bury with the dead man his sword, turban, and girdle. From the scarcity of linen the Bedouins not unfrequently wrap the body in an abba, which serves as a winding-sheet. Women, but not men, wear mourning. Females are hired on these occasions, and paid a small sum by the hour to howl in the most heart-rending accents: sometimes they dance before the house of the deceased with sticks and lances in their hands, tearing their arms, faces, and hair, and behaving like furies. Medina, according to Burckhardt, is the only place where this absurd custom is not practised. The female relatives of the family accompany the bier through the streets dressed in black; and as a further demonstration of their grief, they stain their hands and feet with blue indigo, which they suffer to remain for eight days. During all that time they abstain from milk, alleging that its white

colour but ill accords with the gloom of their minds.

Though rude in manners and fierce in their general character, the Arabs are not without civility and politeness. Their usual salutation is the *Salaam aleikum* (Peace be with you.)—Shaking hands and kissing after a long absence are everywhere practised, and sometimes it is customary to quote a passage of the Koran.—The Bedouins know nothing of those numerous court phrases and ceremonious expressions current in the towns. They simply wish a good morning when they meet their friends upon the road, or a farewell when they depart. When an Egyptian hails an acquaintance, he says, "May your day be white;" and there is absolutely no other reply but "May yours be like milk." These studied and superfluous compliments a Bedouin would consider at once ridiculous and ill-bred. They attach no indelicacy to the disgusting practice of eructation after meals; but they are shocked beyond measure at an involuntary accident which is the natural consequence of indigestion on certain articles of diet. An habitual offender in this way is deemed unworthy of being admitted as a witness before the *cadi*; and some for this reason have been obliged to betake themselves to voluntary banishment. In towns there is a greater ostentation of politeness:—"Welcome!" says the obsequious shopkeeper of Mecca to his foreign customer; "a thousand times welcome! you are the guest of the holy city; my whole property is at your disposal!" In Yemen, persons who value themselves on their good breeding use many compliments. In ordinary visits, pipes and coffee are always presented. Sometimes the beads and clothes of the guests are sprinkled with rose-water and perfumes. Men salute each other by kissing the beard or hand, and women by kissing the forehead, chin, and both cheeks. Even in quarrelling among themselves the Arabs do not use the ill names and scurrilous language so frequently heard in the mouths of more polished nations.

Hospitality, the ancient and hereditary virtue of the nation, is still exercised in all its primitive cordiality. A hungry Bedouin always divides his scanty meal with a still more hungry wanderer. If a stranger be seen coming from afar towards the camp, he is reckoned the guest of the first person that describes him; and for this honour there is often a generous rivalry which leads to serious altercations. When he alights, the friendly carpet and the ready meal are spread for him. So long as he remains, his life and property are perfectly secure; and should a robbery occur, the host, if he possess the means, will indemnify him for whatever loss he may sustain while under his protection.—His person is sacred, and he may trust the fidelity of his entertainer the moment he has eaten bread and salt under his roof. An Arab considers no emergency so urgent or embarrassing as to palliate the neglect, much less the violation, of that social virtue. He has been heard to declare, that if his enemy should present himself at the door of his tent carrying the head of his own son, it would not exclude him from a hospitable reception.

These generous dispositions have been subjected to certain regulations; and it cannot be denied that in some instances they proceed less from goodness of heart than from vanity or the fear of reproach; for the greatest insult that can be offered to a Bedouin is to tell him that he does not treat his guests well. The hours of hospitality are numbered—three days and eight hours are the term, after which a ringer ceases to be a ward, and becomes a simple visitor. He is not dismissed; but if he prolong his stay he is expected to assist in the domestic business of the tent—in fetching water, milking the camel, or feeding the horse. Should he decline these menial offices he may still remain, but he will be censured for ingratitude; or he may go to another tent, where he will receive a fresh welcome; and if he has a distant journey to perform, he may, by changing his residence every third or fourth day, be comfortably entertained until he reach his destination.—*Crichton's History of Arabia.*

NEW ORLEANS.

The Rev. Mr. Sawtell, of Louisville, Ky., the writer of the following, is now in Texas, travelling for health. His letter will be interesting to his friends.—*Cin. Journal.*

New Orleans, Jan. 23, 1835.

BROTHER BRAINER.—After a long and tedious passage of 13 days, we reached New Orleans, the great commercial emporium of the South and West.

This city is the world's miniature. A mixture of all characters, religions, colors and languages, are strongly developed in all her features. There are few of your readers, I presume, who have not heard of the disturbances here respecting the Rev. Mr. Parker, and the charge alleged against him, of having slandered the city, when at the north. I have heard much on the subject, pro and con; have attended his meetings several times, and can only say that the church is growing, the congregation increasing, their house of worship progressing unmolested, and will by the blessing of God, soon be completed; and the whole city seem quietly settled down in the belief that it is no great slander for a man to speak the truth, even when abroad; and that he should not suffer martyrdom for publicly declaring what every body has long believed, and they themselves have known to be true. It is, however, due to the people of New Orleans to say that there has been much exaggeration on the subject of these disturbances. The excitement has pervaded but a small portion of the community, whilst the most respectable and better part have been justly indignant towards those who, from personal enmity, or selfish and ambitious motives, have endeavored to excite a mob, and crush a man, because, forsooth, he may have crossed their path, or stood in the way of their ascension to popular favor. There are many admirable traits of character in the southern people that are peculiar, and ever to be admired; and so far as I have mingled with society, in this city,

I have certainly found them a high-minded, magnanimous people. I have been happily disappointed in one thing. There is less of that low, vulgar profanity and drunkenness here, than in many of our smaller cities. It is true, there is much gambling and dissipation of every kind; but even this is not so much chargeable to her citizens, as the hordes of foreigners that are blown by the fair winds of heaven into this city every season. The location of this city, therefore, is peculiarly unfavorable to the preservation of good morals; and instead of being astonished at her vices—I am still more astonished that she has been able to preserve her virtues amid the overwhelming tide of foreign emigration, that bears upon every rolling surge some new species of vice.

I sail to-day in the vessel *Santiago*, for Brazoria, in the province of Texas; when I shall set my foot on land again is uncertain. They are from five to twenty days making the voyage, just according as the winds are favorable or otherwise.

Our vessel is crowded with men, women, children, and servants, all emigrants and adventurers to that land of buffalo and deer.

At Brazoria, I shall procure a Spanish pony, and with a guide, cross the country to the waters of Red river, down Red river, to the Mississippi, then to Natchez, and from there to Louisiana, where I hope to meet my family and church, with rich experience that the Lord is good and gracious. As there is no mail communication between the Spanish provinces and the United States, it is hardly probable that you will hear from me again, till I reach home, sweet home.

E. N. SAWTELL.

From the Chr. Index.

CHRISTIANS, KEEP YOUR TEMPER.

No. IV.

I have now spoken of the dignity and value of a well regulated temper. What I propose in the next place is to point out some of those means which will be found useful in the government of our spirit.

And first, let it be well settled in our minds, that our temper, however strong and turbulent, must be subdued. Unless this point is determined, further instructions will scarcely be needful; for who is properly prepared to use the maxims which may be prescribed for the accomplishment of that for which he is not resolved to labor. Some seem to regard this conquest as a thing impossible, and therefore do not attempt it in earnest. "We know," say they, "that we have stubborn and unruly tempers; this is our natural and besetting infirmity; it is almost useless to contend against it, we fear that it will never be corrected. When provoked, we cannot govern our tempers."

But language like this indicates either an unbelieving or an indolent spirit. There is a want of faith in the power and grace of God, which are ever equal to our necessities; or a slothful disposition, most highly culpable, which keeps us back from that course of labor and self-denial in which only we are taught to expect the aid and blessing of the Almighty. And besides, who does not perceive, that in this very confession there is a covert defence, or at least palliation of the sin acknowledged. The guilt and stubbornness are made the plea for non-resistance. The sin is to be tolerated, because it is so sinful. But all this is wrong. The Christian has not so learned of his master. The gospel requires us to believe that all things are possible with God, that the struggle of faith will terminate in victory, that every evil temper is to be encountered and subdued. The gospel allows us not to palliate sin by its own enormity, but to hate it according to its hatefulness, and resist it according to its strength. Let this resolve, formed with humble dependence on divine grace, be our starting point—"The Lord helping us, our evil temper must be, and shall be, subdued." What! could heathen philosophers, aided only by the maxims and motives of uninspired reason, get the mastery of their anger, and shall we who are blessed with the instructions of the gospel, and with full access to the mercy-seat, to the strength of God, despair of success?

Secondly. Nip anger in the bud. Quench the evil at the fountain head. "Let not the sun go down upon your wrath." Anger, when indulged, casts fuel upon its own flame. When the passions are up, the imagination is busy in magnifying the causes of disquietude; in the mean time our wrath continues to boil and to expand, that it may correspond with the imagined enormity of the provocation. This fermentation being often repeated, and allayed only by its own violence, at length subsides into settled malice, enmity, and revenge. What a fearful issue! Surely, beginnings that may possibly tend to such a termination, are not to be tampered with. The little rivulets must be dammed up. It is easier to stop the rippling Kedron, than to arrest the swellings of Jordan.

Let us study our characters, and learn what are the things which most easily excite us. This is my third rule. Men are variously constituted, and all are not equally exposed in the same points. Some are provoked by one thing, some by another. That which would be to one man a weak and unsuccessful temptation, might prove to another a keen and fiery dart. "Know thyself," and then carefully avoid that which you know to be dangerous. A wise man will not rush into temptation; he will turn away his eyes, and search out another path. Never needlessly encounter those objects which disturb your calmness, and provoke to anger. But if duty leads you through dangerous and exciting scenes, let every step be well pondered, keep your eye upon your subtle enemies, and your hand upon the strength of the Eternal.

Fourthly. Let us watch our peevish moods. Our humours have their periods—their ebbs and their flows. At least this is the case with many in feeble health and of a nervous temperament. Many occurrences take place in our domestic and public occupations, which have a tendency to increase our natural sensitiveness. We are busy, and do not wish to be disturbed; or we are weary, and desire repose; or we are

sick, and wish to be left in quiet; or we have met with disappointment, and for the present have no relish for the pleasures of social intercourse; or perhaps it is a cloudy and dark day, and our inner man sympathizes with the external dreariness. At such times, if our wishes are crossed, it is difficult to be composed. The crying of a child, the barking of a dog, or a rap at the door, may throw us from our first balance. The eye sees many provoking things; and to our excited nerves, even the ministrations of friendship and love seem at times acrid and unwelcome.

On occasions like these, prudence suggests to us the necessity of great circumspection. These are the weak points of weakness itself. Our besetting temptations have now a tenfold advantage. Now let us summon to our aid all our resolution; now let us watch unto prayer. Let us, as far as possible, avoid all those trains of thought and conversation which seem to aggravate our ill humor. If we cannot speak peaceably, let us not speak at all; if we cannot act with moderation, let us forbear acting. Let us be much by ourselves, and commune with our own hearts, with the meek and lowly Saviour, and with the judgment day. Saturdays and Mondays are often trying days to ministers; on the former, they are generally busy in their preparations for the pulpit, on the latter they are often prostrated by their Sabbath day labors; and at these times, if ever, they are likely to be impatient and fretful; they would do well often to consider this, and watch and pray that they enter not into temptation.

From the London Pilot.

THE SAILOR WHO THREW AWAY HIS MONEY AND KEPT HIS TESTAMENT.

On Tuesday, May 26, 1555, a mariner of Malden, in Essex, named Gregory Crow, with a man and lad, put to sea, intending to go to Kent, for a cargo of fuller's earth; but, meeting with foul weather, his boat was driven on a sand-bank, where she bilged, and filled so fast with water that the little crew were forced to cling to the mast for preservation. The force of the waters carrying away different articles out of the boat, Crow had just time to save his New Testament, which had begun to float, and place it in his bosom: this was a treasure which was very valuable at that time, on account of its great scarcity. In about an hour afterwards, the ebbing of the tide would have left the boat dry; but she split asunder, and they could not save her. They leaped, therefore, upon the sand, which was at least ten miles distant from the shore; and, knowing that in half an hour it would be again covered by return of the water, knelt down and prayed that they might be seen by some vessel sailing in that direction. Meanwhile, the man found Crow's nest, which contained his money, amounting to 5*l.* 6*s.* 8*d.*, which he gave his master; but the latter threw it into the sea, saying, "If the Lord is pleased to spare our lives, he will provide for us." They then, all three, clung to the mast for ten hours; at the end of which time the poor young lad's strength failed, and he dropped into the sea. At the second ebb, Crow said to his companion, "The best way will be, to take down the masts, and when the next flood comes on, to get upon them, and trust to God, to wait us in sight of some vessel." The water returned at ten o'clock at night, and bore them off. The man died, overcome with fatigue; but Crow continued beating on the water, strengthening himself in the Lord his God, and with great difficulty keeping from sleep. At length, at six o'clock on the Friday afternoon, he was seen by a ship bound from Lee to Antwerp, belonging to one Thomas Morse, which was compelled by contrary winds to turn somewhat out of her course. The sailors, taking him for a buoy which some fishermen had set to mark a place where they had laid their hooks, begged the captain to let them have some fish; but he ordered the helmsman to keep on his course; and endeavored to pacify the crew, by telling them they would only hinder the fisherman, and perhaps get nothing for themselves. The helmsman, having a better view from his elevated station, observed, that he thought it was a man; but they told him to steer on, for it was only a buoy. As the vessel had tacked a little towards him during this conversation, Crow was visited with a gleam of hope; but seeing her beginning to turn from him, desperation seemed to give him power to take off his cap, and holding it as high as he could, moved it to and fro. This caused the helmsman to be more positive in his assertion; and in a little while, the others agreeing with him, the vessel made towards and took him up. As soon as he was on board, he put his hand into the breast of his shirt, as if to search for something; on which a sailor asked him if he had his money there. "No," said he, "I have a book here: I am afraid it is wet;" when he drew out his Testament, which they dried for him. They then wiped the brine from his face, shifted his garments, gave him some refreshments, and laid him down by a fire to sleep. They did not disturb him till next morning, when the sailors were desirous to hear his story. On their arrival at Antwerp, some merchants on board the vessel acquainted their friends with the circumstance; many of whom came to see the man who threw away his money and kept his Testament, and gave him cash and clothing for his exigencies: the ladies wept much at hearing his tale, admiring the good providence of God; and the principal of the merchants showed him kindness, and presented him with 6*l.* 10*s.*

"Call upon me," said Jehovah, "in the day of trouble. I will deliver thee, and thou shalt glorify me."

R. F.

CAPACITY OF THE SLAVE.—A merchant of New Orleans, of the name of Mitchell, purchased of Gen. Hampton, one of his splendid plantations on the coast above the city; with the plantation a number of the most likely slaves were sold. The first act of Mr. Mitchell on taking possession of this property, was to distribute small lots of land, to be worked separately by each slave, receiving from each a

certain share of the products. The slave's share is consigned to the master at N. Orleans, and the proceeds faithfully paid over; the consequence resulting from this plan, is, that the slaves live much better, more industrious, and are better informed than on other plantations. They also have been known to be able to loan Mr. Mitchell, several thousand dollars at a time. These facts furnish an unanswerable argument of the capacity of the colored population, to do and take care of themselves, as well as their white brethren.—*Alleghany Trans.*

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March 28. 4w11

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